Numb. 331.

THE Pennſylvania GAZETTE.

Containing the freſheſt Advices Foreign and Domeſtick.

From April 3. to April 10. 1735.

Hague, Nov. 2.

THERE is no more Talk here of the Armies upon the Rhine, they are gone into Winter Quarters; nor of thoſe in Italy, they have ſuſpended their Butcheries; all the Diſcourſe turns upon the War that is gathering in the Levant, and upon the Conduct of ſeveral Powers in ſtirring it up, whilſt Bonneval holds the flaming Torch, ready to ſet Fire to the Fuſe. That Renegado General is happier, or, to ſpeak more properly, is leſs miſerable in Turky, than his Brother Ripperda in Mauritania; being made a Baſhaw of Two Tails, with a fine Government, a fat Penſion, and a conſiderable Preſent to provide himſelf an Equipage; ſo that if a War breaks out between the Emperor and the Turks, as it is very much to be feared, and his Serene Highneſs Prince Eugene, the Prime Vizir of the Chriſtians, commands the Emperor's Army, he may be confronted by his Old Friend, who learnt under him the Art of War. Boſnia, on which Side there is indeed no ſtrong Place but Carlſtat, is the Way by which the Renegado General pretends to conduct the Turks into the Emperor's Hereditary Countries. The French Ambaſſador at Conſtantinople gives his Court an Account of what paſſes once a Week, by Land, ſending his Diſpatches to the French Ambaſſador at Venice, who forwards them to Paris. We are told, how truly we cannot ſay, that the States-General no ſooner heard of theſe Diſpoſitions of the Ottoman Porte, but their High-Mightineſſes wrote to their Ambaſſador at Conſtantinople, to endeavour to diſſuade the Prime Vizir from this Enterpriſe, particularly by communicating the Anſwers of France, which reſpire nothing but Peace, which in all Appearance will ſpeedily be concluded between the Chriſtian Powers.

At laſt the French have learnt by woful Experience, that they are not altogether Invincible; as they were taught by the Battles of Parma and Guaſtalla, that they were not Invulnerable. The Marquis de Maillebois was beſieging Mirandola with 7000 Men: He imagined there were no Germans left in Italy; for he had neither a flying Camp to ſupport him, nor Lines of Circumvallation and Contravallation to defend him. He thought the Imperial Commander ought, out of Reſpect to the Lilly, to open the Gates to his Summons, and not ſtay till he had made a Breach; this is what they write from Paris: But the Count de Neuperg marched to the Relief of Mirandola, ſurprized the French General and put him to Flight. At Paris they ſay he did not loſe a Man, and but four Pieces of Cannon which he had nail'd up: But at Mantua, whither the French Priſoners were brought, they aſſert that the Allies had 7 or 800 Men killed, and as many taken Priſoners with eight Pieces of Cannon, two Mortars, Ammunition, Magazines, and Baggage; and that in the Flight the Huſſars cut a great Number in pieces. Herein Count Konigſegg experieneed the Truth of what Prince Eugene had written to Count Merci: *Dear Count*, ſaid he, *Study to make Advantage of the Faults of the* French *Generals*; *or you will never conquer the Nation.* In ſhort, thoſe Generals make abundance of Miſtakes: Could there be a more palpable one, than that of ſending 5000 Men 8 Leagues from the Camp, and a League beyond two Rivers, to beſiege a Town well guarded, and at hand to be ſpeedily relieved, without placing a Body of Troops in Readineſs to aſſiſt the Beſiegers, who were forced to fly to Reggio and Modena? beſides that no body can tell of what Uſe the Taking of that Place would have been to them. The French and Piedmonteze Officers have found out an Expedient, to prevent Count Konigſegg's beating up their Quarters by Night again: They wake in the Night, and ſleep by Day, quite dreſſed. At leaſt they write ſo to their Friends at Paris.

Vienna, Nov. 27. The principal Attention of our Miniſters is to augment the Army in Italy, and put it in a Condition to withſtand that of the Allies when even joined by the Troops of Spain: To this End a Reinforcement of 7000 Regular Troops are to be immediately ſent thither, and to file off by the Way of Hungary: They have alſo drawn from that Kingdom, Moravia and Stiria, a vaſt Quantity of Meal and other Proviſions, which are already alotted for the Subſiſtance of the Troops in Lombardy. The Regency of Hambourg, which is under the Protection of the Emperor, have deſired to be more particularly ſo; this is the Motive which has engaged them to ſend M. Richey here, who is very much conſider'd throughout all Germany, eſpecially by Men of Letters: That Gentleman has ſucceſsfully executed his Commiſſion, and the Emperor has aſſured the Hamburgers of his Protection in as ample a Manner as they deſired it; while they, to ſhew their Gratitude, have remitted him 200,000 Crowns in Part of the Free-Gift of 400,000 with which they have reſolved to preſent his Imperial Majeſty.

Bruſſels, Dec. 10. We have an Account from Berlin, of her Royal Highneſs the new married Princeſs's magnificent Entry into Schwedt, under ſeveral Triumphant Arches of a very grand Guſto, and all of different Conſtructions, one of which, near the Palace, was extreamly admir'd; the Letters ſay, that the Tables were moſt ſumptuouſly and elegantly ſerv'd; and that what the King's Sickneſs had caus'd to be deficient at Potſdam, was more than doubly made up at Schwedt. We alſo hear from the ſame Place, that 15,000 of his Majeſty's Troops have had Orders to hold themſelves in a Readineſs to March at 24 Hours Warning; and from Pruſſia, that King Staniſlaus has for ſome Time paſt appear'd every Day in Publick at Koningsberg: From Hanover they write, the 1ſt Inſtant, that a Courier was arrived from London with Diſpatches for the Miniſter there, and was to be ſent back the ſame Night: That, according to the News he brought, People were of Opinion in England, that the next Year the War would be general; and that the King, notwithſtanding, was reſolv'd to make his German Dominions a Viſit.

London, Nov. 14. The Right Hon. the Earl of Euſton eldeſt Son to his Grace the Duke of Grafton, Lord Chamberlain of His Majeſty's Houſhold, is arrived at Paris from Geneva, where he had been on his Studies; and the latter End of next Week he will embark for England.

His

His Grace the Duke of Richmond inherits a very large Fortune by the Death of his Grandmother the Dutcheſs of Portſmouth. Her Grace died at her Houſe in Paris on Sunday 7 Night, and was in the 96 Year of her Age.

They write from Hanover, that one Mr. de Rheede, an old Gentleman of exceſſive Wealth, died there lately, deviſing to his two Sons two Ton Weight of Gold, which he had amaſſed for that Purpoſe in Ingots and Species.

Nov. 20. His Majeſty has been pleaſed to grant unto Thomas Lord Malton the Dignities of a Baron, Viſcount and Earl of the Kingdom of Great Britain, by the Name, Stile and Title of Baron Wath in the County of York, and of Harrowden in the County of Northampton, Viſcount Higham Ferrers in the ſaid County of Northampton, and Earl of Malton in the ſaid County of York.

His Majeſty has been pleaſed to preſent Henry Frough, Clerk, and Maſter of Arts, to the Rectory of Thetfield in the County of Hertford, and Dioceſe of Lincoln, void by the Tranſlation of the Right Rev. Father in God Thomas late Biſhop of Bangor to the See of Salisbury, and late Incumbent of the ſaid Rectory.

William Jeſſop, Eſq; of Brom-Hall in the County of York, (one of the Juſtices for the Grand Seſſions for Cheſter, and Montgomery, Flint and Denbigh Shires in Wales; one of the Commiſſioners, and Receiver-General of the Alienation-Office; Member of Parliament for Aldborough, which Place he had repreſented in all the Parliaments from the Firſt Year of King George the Firſt, and one the Benchers of Gray's Inn) having died laſt Week, as did alſo Waller Bacon, Eſq; another of the Benchers, there will ſhortly be a Call, in order to fill up the proper Number of that Society.

Nov. 22. The following is an authentick Calculation of the Military Force of the Empire, and ſhews what every State has on foot, or can raiſe with Eaſe; from whence may be ſeen how powerful that Body would be, were the Members unanimous.

The Secular Princes are able to raiſe 380,000 Men in the following Proportion.

The Emperor, for Hungary, Bohemia, Sileſia and Moravia	60,000
For Auſtria and other Dominions	30,000
The King of Pruſſia	60,000
His Britannick Majeſty as Elector of Hanover	30,000
King Auguſtus as Elector of Saxony	30,000
The Elector of Bavaria	30,000
Dukes, other Branches of Saxony	10,000
The Elector Palatine	15,000
The King of Sweden as Landgrave of Heſſe Caſſel	15,000
Duke of Wirtemberg	12,000
The Princes of the Houſe of Baden	8000
Duke of Holſtein	8000
Duke of Mecklemberg	10,000
Princes of the ſeveral Houſes of Naſſau	8,000
Prince of Anhault	6000
Prince of Lawenberg	6000
The other Princes and Imperial Towns	42,000
	380,000

The Eccleſiaſtical Princes are able to raiſe,

The Electoral Biſhop of Mentz	6000
of Treves	6000
of Cologn	6000
The Biſhop of Saltzburg	5000
of Munſter	8000
Leige	8000
Wurtsberg	2000
Bamberg	5000
Paderborn	3000
Oznaburg	2500
The Abbot of Fulda	6000
The other Biſhops of the Empire together	6000
The Abbies and Provoſtſhips of the Empire	8000
	71500
	380000
In all	451500

Robert Weſtley, Eſq; late one of the Sheriffs of this City, was Yeſterday choſen unanimouſly Treaſurer of St. Bartholomew's Hoſpital, in the room of Henry Bowater, Eſq; deceaſed.

December 5.

Extract of a private Letter from Paris, dated December 6th, ſent to Bruſſels, and tranſmitted to us by Yeſterday's Flanders Mail.

'TO make a Sort of Amends for the Order of the 2d of laſt Month, relating to the Engliſh, Scotch and Iriſh, in the Dominions of his moſt Chriſtian Majeſty, an Amneſty was publiſh'd here the 25th of the ſame Month, for all Deſerters of the three Nations, that ſhould return to their Reſpective Regiments before the firſt Day of May. But as moſt Britiſh Subjects are become thoroughly Sick of the Service of France, (and good Reaſon they have to be ſo!) it is not conſiſtent with common Senſe to imagine, that thoſe who deſerted upon the Account of ill Uſage, will be wheedled back again, by the Promiſe of a Pardon, which they can never ſtand in need of, as long as they have the Grace to keep out of the Kingdom; their Hardſhips and Sufferings are yet too recent to leave us any Room to believe them ſuch Fools, when they can ſpeed much better elſewhere: Their Treatment was but indifferent enough even in the Time of Lewis XIV. but it has been much worſe ſince his Death. At the Siege of Fort Kehl a young Soldier, a Subject of Great Britain, was hang'd for cutting a Half-penny Cabbage in a Peaſant's Garden; the Orders againſt morading were indeed very ſtrict and ſevere, but all the World cry'd out at the Cruelty of the Execution; to ſee a beautiful brave young Fellow, in his firſt Campaign, led to the Gallows for a Half-penny: His Countrymen could not digeſt the Affront put upon them; they deſerted by Hundreds to the Germans, where they were ſure of better Uſage, and more Juſtice: In a word, the Deſertion became ſo univerſal, that ſome Iriſh Regiments loſt above half their Complement, and the General was forced to ſend them to Stratsburg, as being too weak to appear in the Field. Nor was this Deſertion only for a ſpirt, as the Effect of a little preſent Reſentment: No, no, it continued: The Men ſought all Opportunities to regain their Freedom, and boldly laid hold on them whenever they offer'd: They went off in Sholes by Fifties and Sixties in a Body, and, what is wonderful in Men of ſuch a Claſs, we have no Inſtance of any one of them having ever betray'd his Comrades in their Plan to get away; which ſhews, that their Averſion to France was become altogether as great as her Ingratitude to them had been notorious. Wherefore as they went over to the Imperial Service with Hearts full of Reſentment and Revenge, I believe they will hardly return to us again, except it be *la Bayonette au bout du Fuzil.*

We are told from Hamburg by Letters of the 3d of this Month, N. S. that the Project, which they had receiv'd by the laſt Courier, of an Alliance between France and Ruſſia, could not poſſibly be a Secret to ſeveral other Courts; that the Abbe l'Anglois is named to carry the Articles or Propoſitions of it to the Czarina, which are, That if her Czarian Majeſty will own Staniſlaus as lawful King of Poland, and withdraw her Troops from that Kingdom, France will acknowledge her Empreſs of all Ruſſia, guarantee all her Conqueſts in Europe, procure the Dutchy of Courland for her and her Succeſſors, re-eſtabliſh the Dutchy of Mecklemberg in its former Sovereignty and reimburſe her all the Expences ſhe has been at in aſſiſting King Auguſtus. *It muſt be allowed that ſuch Propoſals as theſe might ſhake the* Bonne Foi *of another Court; but that of Peterſburg has ſhewn itſelf upon all Occaſions Miſtreſs of much more Honour than one which thinks itſelf much more Chriſtian; It is the Satisfaction of Britain, that the Czarina's above Temptation, though France can't be blam'd not to loſe the Time that has been allow'd her; for ſhould ſhe prevail in ſuch a Point, ſhe would have Poland on the Back of Auſtria on all Occaſions; and then ------ the reſt may be eaſily gueſs'd.*

Mr. FRANKLIN,

YOU are deſired by ſeveral of your Readers to print the following DIALOGUE. *It is between Two of the Preſbyterian Meeting in this City. We cannot tell whether it may not be contrary to your Sentiments, but hope, if it ſhould, you will not refuſe publiſhing it on that Account: nor ſhall we be offended if you print any thing in Anſwer to it.* We are yours, &c A. B C. D.

S. GOOD Morrow! I am glad to find you well and abroad; for not having ſeen you at Meeting lately, I concluded you were indiſpos'd.

T. 'Tis

T. *'Tis true I have not been much at Meeting lately, but that was not occaſion'd by any Indiſpoſition. In ſhort, I ſtay at home, or elſe go to Church, becauſe I do not like Mr.* H. *your new-fangled Preacher.*

S. I am ſorry we ſhould differ in Opinion upon any Account; but let us reaſon the Point calmly; what Offence does Mr. *H.* give you?

T. *'Tis his Preaching diſturbs me: He talks of nothing but the Duties of Morality: I do not love to hear ſo much of Morality: I am ſure it will carry no Man to Heaven, and I do not think it fit to be preached in a Chriſtian Congregation.*

S. I ſuppoſe you think no Doctrine fit to be preached in a Chriſtian Congregation, but ſuch as Chriſt and his Apoſtles uſed to preach.

T. *To be ſure I think ſo.*

S. I do not conceive then how you can diſlike the Preaching of Morality, when you conſider, that Morality made the principal Part of their Preaching as well as of Mr. *H*'s. What is Chriſt's Sermon on the Mount but an excellent moral Diſcourſe, towards the End of which, (as foreſeeing that People might in time come to depend more upon their *Faith* in him, than upon *Good Works*, for their Salvation) he tells the Hearers plainly, that their ſaying to him, *Lord, Lord*, (that is, profeſſing themſelves his Diſciples or *Chriſtians*) ſhould give them no Title to Salvation, but their *Doing* the Will of his Father; and that tho' they have propheſied in his Name, yet he will declare to them, as Neglecters of Morality, that he never knew them.

T. *But what do you underſtand by that Expreſſion of Chriſt's*, Doing the Will of my Father.

S. I underſtand it to be the Will of God, that we ſhould live virtuous, upright, and good-doing Lives; as the Prophet underſtood it, when he ſaid, *What doth the Lord require of thee, O Man, but to do juſtly, love Mercy, and walk humbly with the Lord thy God.*

T. *But is not Faith recommended in the New Teſtament as well as Morality?*

S. Tis true, it is. Faith is recommended as a Means of producing Morality: Our Saviour was a Teacher of Morality or Virtue, and they that were deficient and deſired to be taught, ought firſt to *believe* in him as an able and faithful Teacher. Thus Faith would be a Means of producing Morality, and Morality of Salvation. But that from ſuch Faith alone Salvation may be expected, appears to me to be neither a Chriſtian Doctrine nor a reaſonable one. And I ſhould as ſoon expect that my bare Believing Mr. *Grew* to be an excellent Teacher of the Mathematicks, would make me a Mathematician, as that Believing in Chriſt would of it ſelf make a Man a Chriſtian.

T. *Perhaps you may think, that tho' Faith alone cannot ſave a Man, Morality or Virtue alone, may.*

S. Morality or Virtue is the End, Faith only a Means to obtain that End: And if the End be obtained, it is no matter by what Means. What think you of theſe Sayings of Chriſt, when he was reproached for converſing chiefly with groſs Sinners, *The whole*, ſays he, *need not a Phyſician, but they that are ſick*; and, *I come not to call the Righteous, but Sinners, to Repentance*: Does not this imply, that there were good Men, who, without Faith in him, were in a State of Salvation? And moreover, did he not ſay of *Nathanael*, while he was yet an Unbeliever in him, and thought no Good could poſſibly come out of Nazareth, *Behold an Iſraelite indeed, in whom there is no Guile!* that is, *behold a virtuous upright Man.* Faith in Chriſt, however, may be and is of great Uſe to produce a good Life, but that it can conduce nothing towards Salvation where it does not conduce to Virtue, is, I ſuppoſe, plain from the Inſtance of the Devils, who are far from being Infidels, *they believe*, ſays the Scripture, *and tremble.* There were ſome indeed, even in the Apoſtle's Days, that ſet a great Value upon Faith, diſtinct from Good Works, they meerly idolized it, and thought that a Man ever ſo righteous could not be ſaved without it: But one of the Apoſtles, to ſhow his Diſlike of ſuch Notions, tells them, that not only thoſe heinous Sins of Theft, Murder, and Blaſphemy, but even *Idleneſs*, or the Neglect of a Man's Buſineſs, was more pernicious than meer harmleſs Infidelity, *He that neglects to provide for them of his own Houſe*, ſays he, *is WORSE than an Infidel.* St. *James*, in his ſecond Chapter, is very zealous againſt theſe Cryers-up of Faith, and maintains that Faith without Virtue is uſeleſs, *Wilt thou know, O vain Man*, ſays he, *that Faith without Works is dead*; and, *ſhew me your Faith without your Works, and I will ſhew you mine by my Works.* Our Saviour, when deſcribing the laſt Judgment, and declaring what ſhall give Admiſſion into Bliſs, or exclude from it, ſays nothing of *Faith* but what he ſays againſt it, that is, that thoſe who cry *Lord, Lord*, and profeſs to have *believed* in his Name, have no Favour to expect on that Account; but declares that 'tis the Practice, or the omitting the Practice of the Duties of Morality, *Feeding the Hungry, cloathing the Naked, viſiting the Sick*, &c. in ſhort, 'tis the Doing or not Doing all the Good that lies in our Power, that will render us the Heirs of Happineſs or Miſery.

T. *But if Faith is of great Uſe to produce a good Life, why does not Mr.* H. *preach up Faith as well as Morality?*

S. Perhaps it may this, that as the good Phyſician ſuits his Phyſick to the Diſeaſe he finds in the Patient, ſo Mr. *H.* may poſſibly think, that though Faith in Chriſt be properly firſt preach'd to Heathens and ſuch as are ignorant of the Goſpel, yet ſince he knows that we have been baptized in the Name of Chriſt, and educated in his Religion, and call'd after his Name, it may not be ſo immediately neceſſary to preach *Faith* to us who abound in it, as *Morality* in which we are evidently deficient: For our late Want of Charity to each other, our Heart-burnings and Bickerings are notorious. St. *James* ſays, *Where Envying and Strife is, there is Confuſion and every evil Work*: and where Confuſion and every evil Work is, *Morality* and Good-will to Men, can, I think, be no unſuitable Doctrine. But ſurely *Morality* can do us no harm. Upon a Suppoſition that we all have Faith in Chriſt already, as I think we have, where can be the Damage of being exhorted to Good Works? Is Virtue Hereſy; and Univerſal Benevolence Falſe Doctrine, that any of us ſhould keep away from Meeting becauſe it is preached there.

T. *Well, I do not like it, and I hope we ſhall not long be troubled with it. A Commiſſion of the Synod will ſit in a ſhort Time, and try this Sort of Preaching.*

S. I am glad to hear that the Synod are to take it into Conſideration. There are Men of unqueſtionable Good Senſe as well as Piety among them, and I doubt not but they will, by their Deciſion, deliver our Profeſſion from the ſatyrical Reflection, which a few uneaſy People of our Congregation have of late given Occaſion for, *to wit*, That the *Presbyterians* are going to perſecute, ſilence and condemn a good Preacher, for exhorting them to be honeſt and charitable to one another and the reſt of Mankind.

T. *If Mr.* H. *is a Presbyterian Teacher, he ought to preach as Presbyterians uſe to preach; or elſe he may juſtly be condemn'd and ſilenc'd by our Church Authority. We ought to abide by the* Weſtminſter *Confeſſion of Faith; and he that does not, ought not to preach in our Meetings.*

S. The Apoſtacy of the Church from the primitive Simplicity of the Goſpel, came on by Degrees; and do you think that the Reformation was of a ſudden perfect, and that the firſt Reformers knew at once all that was right or wrong in Religion? Did not *Luther* at firſt preach only againſt ſelling of Pardons, allowing all the other Practices of the *Romiſh* Church for good. He afterwards went further, and *Calvin*, ſome think, yet further. The Church of *England* made a Stop, and fix'd her Faith and Doctrine by 39 Articles; with which the Presbyterians not ſatisfied, went yet farther; but being too ſelf-confident to think, that as their Fathers were miſtaken in ſome Things, they alſo might be in ſome others; and fancying themſelves infallible in *their* Interpretations, they alſo ty'd themſelves down by the *Weſtminſter Confeſſion.* But has not a Synod that meets in King GEORGE the Second's Reign, as much Right to interpret Scripture, as one that met in *Oliver*'s Time? And if any Doctrine then maintain'd, is, or ſhall hereafter be found not altogether orthodox, why muſt we be for ever confin'd to that, or to any, *Confeſſion?*

T. *But if the Majority of the Synod be againſt any Innovation, they may juſtly hinder the Innovator from Preaching.*

S. That is as much as to ſay, if the Majority of the Preachers be in the wrong, they may juſtly hinder any Man from ſetting the People right; for a *Majority* may be in the wrong as well as the *Minority*, and frequently are. In the beginning of the Reformation, the *Majority* was vaſtly againſt the Reformers, and continues ſo to this Day; if, according to your Opinion, they had a Right to the *Minority*, I am ſure the *Minority* ought to have lent. But tell me, if the *Presbyterians* in this Co ing charitably enclin'd, ſhould ſend a Miſſion

Turky, to propagate the Goſpel, would it not be unreaſonable in the *Turks* to prohibit his Preaching?

T. *It would, to be ſure, becauſe he comes to them for their good.*

S. And if the *Turks*, believing us in the wrong, as we think them, ſhould out of the ſame charitable Diſpoſition, ſend a Miſſionary to preach *Mahometaniſm* to us, ought we not in the ſame manner to give him free Liberty of preaching his Doctrine?

T. *It may be ſo; but what would you infer from that?*

S. I would only infer, that if it would be thought reaſonable to ſuffer a *Turk* to preach among us a Doctrine diametrically oppoſite to *Chriſtianity*, it cannot be reaſonable to ſilence one of our own Preachers, for preaching a Doctrine exactly agreeable to *Chriſtianity*, only becauſe he does not perhaps zealouſly propagate all the Doctrines of an old *Confeſſion*. And upon the whole, though the *Majority* of the Synod ſhould not in all reſpects approve of Mr. *H*'s Doctrine, I do not however think they will find it proper to condemn him. We have juſtly deny'd the Infallibility of the *Pope* and his *Councils* and *Synods* in their Interpretations of Scripture, and can we modeſtly claim *Infallibility* for our ſelves or our *Synods* in our way of Interpreting? Peace, Unity and Virtue in any Church are more to be regarded than Orthodoxy. In the preſent weak State of humane Nature, ſurrounded as we are on all ſides with Ignorance and Error, it little becomes poor fallible Man to be poſitive and dogmatical in his Opinions. No Point of Faith is ſo plain, as that *Morality* is our Duty, for all Sides agree in that. A virtuous Heretick ſhall be ſaved before a wicked Chriſtian: for there is no ſuch Thing as voluntary Error. Therefore, ſince 'tis an Uncertainty till we get to Heaven what true Orthodoxy in all points is, and ſince our Congregation is rather too ſmall to be divided, I hope this Miſunderſtanding will ſoon be got over, and that we ſhall as heretofore unite again in mutual *Chriſtian Charity*.

T. *I wiſh we may. I'll conſider of what you've ſaid, and wiſh you well.*

S. Farewell.

Cuſtom-Houſe, New-York, April 7. *Entred In.*

Hood from Gibraltar, Orchard from Lisbon, Boſch from Boſton, Aſpinwal from R. Iſland, Kip from St. Auguſtine, Dover from S. Carolina, Dickenſon from Salteruda, Smith from Barbadoes, Vine from Coracoa, Griffith from Dover.

Entered Out. Painter and Boſch for Jamaica, Thomas for Barbadoes.

Cleared None.

PHILADELPHIA, April 10.

Wedneſday Night laſt a Fire broke out near the Priſon, in a Smith's Shop, which was preſently conſumed; together with another Smith's Shop, and two Wheelwrights Shops, they being all of Wood. The Priſon was in great Danger, as alſo a Row of Houſes to the Weſtward of the Fire, one of which was conſiderably Damag'd; but by the extraordinary Diligence and Activity of the People, the Fire was at length ſuppreſs'd, with only the entire Loſs of thoſe four Shops.

We hear from Alleways Creek, that about a Week ago, the Houſe of Mr. Samuel Bogg took Fire, and was burnt down to the Ground. He intended ('tis ſaid) to have moved from that Place the Day following, and was gone to take leave of his old Neighbours; but when he return'd, he found the Houſe burnt, and all his Goods conſumed.

Thurſday next a Commiſſion of the Presbyterian Synod meet, to try the Reverend Mr. *Hemphill*, upon a Charge of Heterodoxy.

Cuſtom-Houſe, Philadelphia, Entered Inwards.

Sloop Lydia, John Goodwin, from St. Chriſtophers.
Brigt. King David, William Donalſon, from Barbadoes.
Snow Pompey, James Wyllie, from Antigua.

Entered Out None.

Cleared.

Sloop Experiment, Lawrence Pyper, for Jamaica.
Ship Reſtoration, John Searle to Ditto.

TWO *Negro Women that are with Child, and three Negro Children near four Years of Age to be* ſold by Valentine Brown *next Door to Mr.* Edward Nichols in Chestnut-Street.

MR. DERING, *Dancing-Maſter, gives this Publick Notice that he has now divided his School in the Following Manner*, viz. *On Mondays, Wedneſdays and Fridays he teaches the more advanc'd Scholars, and on Tueſdays, Thurſdays and Saturdays the young Ones: Every Friday Fortnight will be a publick Night, when the whole School will be together, and all Gentlemen and Ladies, deſirous to ſee their Children or Friends dance, are welcome to come to the School. But 'tis hoped they will not take it amiſs if they are deſired not to come on private teaching Nights, becauſe it diſturbs the Scholars in their Learning, and incommodes him in his Teaching.*

THE *beſt Handſome Cowskin Whips made and ſold by* Lawrence Reynolds *in Cheſtnut Street; who will inſtruct the Buyer ſo to keep them, as that one ſhall laſt good for ſeven Years. Price* 2 *Shillings and* 6 *Pence ſingle, with good Allowance of Profit, to thoſe that buy by the Dozen in order to ſell again.*

PUBLICK *Notice is hereby given, that Purſuant to an Order of Court directed to* Samuel Levis, John Davis *and* Samuel Bunting, *all of* Cheſter *County, Yeomen, to Audit the Accounts of the Creditors of* Thomas Pattiſon, *late of* Darby, *in the ſaid County of* Cheſter, *Innholder; that on the firſt Day of the third Month, called* May, 1735, *the ſaid Auditors will give their Attendance at the Houſe of* Benja. Davis, *in* Darby, *aforeſaid, Innholder, at which Time and Place all Perſons within the Province of* Pennſylvania, *indebted to the ſaid* Thomas Pattiſon, *are required to appear; otherwiſe they will be proſecuted as the Law directs. Likewiſe all Perſons that have any Claim or demand againſt the ſaid* Pattiſon, *or ſuch as have any unſettled Accounts depending, are deſired to be preſent, to have the ſame adjuſted, the ſaid Pattiſon's Books being in the Hands of the ſaid Auditors.*

Samuel Levis,
John Davis,
Samuel Bunting.

Juſt Publiſhed, and ſold by the Printer.

THE *Gentleman's* POCKET-FARRIER, Shewing how to uſe your Horſe on a Journey, and what Remedies are proper for common Misfortunes that may befal him on the Road. By Capt. WILLIAM BURDON. LONDON Printed: Re-printed by *B. Franklin* in *Philadelphia*. 1735.

(Price ſticht 1 s.)

N. B. *This little Book was ſo eſteemed by the Gentlemen of the Army, in* England, *that it ſoon ſold for half a Guinea and a Guinea, altho' its original Price was but half a Crown.*

TO *be ſold by* William Williams *of* Uwchland *for ready Money, by publick Vendue, on the* 25*th of* April *next, at* Vale Royal *Mill at* Whiteland *in* Cheſter *County, three fourth Parts of the ſaid Mill, being a Merchant Mill in good Repair, at the* 11*th Hour of the ſaid Day: Where all Perſons that have Demands on the ſaid* Williams, *are deſired to appear at the ſaid Vendue.*

STOLEN *away laſt Night from* William Herbert, *a ſmall Bay Horſe, ſuſpected to be taken by one* John Mitchel *who ſold him but a few Hours before; He is a Man of middle Stature, wears a yellowiſh or browniſh Coat, a flaxen Wig or a Cap, no Shoes but ſharp toed Boots, a large Scar under his Cheek in his Neck; He has a good Horſe beſides, which he himſelf rides on, and 'tis thought a young Welch Woman he has with him rides on the ſtolen Horſe above-mentioned. Whoever ſecures the ſaid* Mitchel, *and the Horſe, ſo that the Owner may have him again, ſhall have* Forty Shillings *Reward and reaſonable Charges paid. And about a Week ſince, the ſaid* Herbert *hired a ſorrel Horſe with a white Face, to a young Man, a Gingerbread Baker, to go to* Briſtol, *and the Horſe is not yet returned: Whoever brings the ſaid Horſe home again, ſhall have* Twenty Shillings *Reward, paid by*

Philadel. March 20. 1734-5 William Herbert.

VEry good LAMPBLACK made and ſold by the Printer hereof.

READY MONEY *for old* RAGS *may be had of the Printer hereof.*

PHILADELPHIA: Printed by B. FRANKLIN, at the New-Printing-Office near the Market. *Price* 10 *s.* a Year.

Where Advertiſements are taken in, and BOOK-BINDING is done reaſonably, in the beſt Manner.